A Brief REPRESENTATION OF THE Cruel and barbarous Proceedings AGAINST PROTESTANTS IN THE INQUISITION.

Price One Shilling.

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THE *Reader is earneſtly deſir'd to purchaſe an excellent Print, entituled,* A View of the Practices and Proceedings of the Tribunal of the Inquiſition; *engrav'd after the Deſigns of Monſieur* Picart: *Printed and Sold by* John Bowles, *at* Mercers-Hall *in* Cheapſide; *Price I think, but one Shilling; which greatly illuſtrates this brief Repreſentation.*

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A BRIEF REPRESENTATION

Of the cruel and barbarous

PROCEEDINGS

AGAINST

PROTESTANTS

IN THE

INQUISITION.

EXTRACTED from

The History of the INQUISITION,

Written by the celebrated *Philip a Limborch*,
Professor of Divinity among the *Remonstrants*;

For the Information of the common People of *Great-Britain*, who cannot purchase the said incomparable History.

To which is prefixed a

PREFACE, relating to the present great Complaint of the Increase of POPERY in this Nation.

Their Feet run to Evil, and they make haste to shed innocent Blood; their Thoughts are Thoughts of Iniquity; Wasting and Destruction are in their Paths.

LONDON:

Printed for JAMES ROBERTS, near the *Oxford-Arms* in *Warwick-Lane*. MDCCXXXIV.

THE PREFACE.

THE following Papers contain a brief Account of the Proceedings in the *Inquiſition*, which the *Papiſts* cry up as the only Means for preventing and ſuppreſſing of *Hereſy*, and by which they do, in Fact, maintain their Dominion over the miſerable People, wherever it is eſtabliſh'd, and keep them all in an abſo-

lute Subjection to themſelves. The *Inquiſition* is by them always call'd the *Holy* Office - - - the *Holy* Tribunal; but in Reality it is a Court, which, whether we conſider the clancular and ſecret manner of Proceeding, or the unjuſt and arbitrary Rules of it, or the barbarous Uſage of Mens Perſons, and the Cruelty of its Torments, to extort Confeſſions from them, exceeds any Court which the Sun ever ſaw erected under any Government in the World, by Men of any Religion whatſoever. By this (as the moſt learned Dr. *Clarke* juſtly obſerves *) they have made it unſpeakably more penal to differ from them in any Point of Doctrine, of mere human Invention, than to have been guilty of the moſt enormous Vices and Immoralities, in breach of the eternal Laws of God. And whereas in all Civil Governments, wherever there are any Remains of

* Poſth. Sermons —— Vol. 6. p. 351.

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Humanity, all Laws concerning Capital Crimes are ſo framed, as that it may be more poſſible for a *guilty* Perſon to *eſcape*, than that an *innocent* one ſhou'd *ſuffer:* In this Court the Principle, on the contrary, is, that Millions, not only of innocent Perſons, but even of the beſt and moſt virtuous Men, ought rather to be expos'd to the extremeſt Miſery, and to Puniſhments cruel above the worſt of Malefactors, rather than any of their Doctrines, however contrary to all Senſe and Reaſon, ſhou'd be admitted to be examin'd and debated whether they be true or no.

What is here ſaid, is abundantly evident from *The Hiſtory of the Inquiſition*, written by that incomparable and learned Perſon, *Philip a Limborch*, Profeſſor of Divinity among the Remonſtrants; firſt publiſh'd in *Latin*, in the Year 1692,

and by him then Dedicated to the moſt excellent Archbiſhop *Tillotſon*; and lately tranſlated into *Engliſh*, by the Reverend Mr. *Samuel Chandler*: In which the Author ſhews, that whatever Pretences the Inquiſitors make to Sanctity and Juſtice in their Proceedings, and however they may endeavour to palliate and cover over the Villany and Barbarity of this Court, it is nothing but a Series and Connection of Injuſtice and Cruelty, and ſubverſive of all Laws both Human and Divine.

When this Book firſt came over to *England*, it was receiv'd with great Approbation by all Underſtanding Men, who apply'd themſelves to the Reading of it. The great Mr. *Locke*, particularly, gives it the higheſt Character; and in a Letter to Mr. *Limborch* himſelf *, tells him,

* Vid. Familiar Letters between Mr. *Locke* and ſome of his Friends, 8*vo*. printed 1708.

" That

" That he had ſo fully expos'd their
" ſecret Arts of Wickedneſs and
" Cruelty, that if they had any Re-
" mains of Humanity in them, they
" muſt be aſham'd of that horrid
" Tribunal, in which every thing
" that was Juſt and Righteous was
" ſo monſtrouſly perverted; and *that*
" *'twas fit to be tranſlated into the*
" *vulgar Language of every Na-*
" *tion, that the meaneſt People might*
" *underſtand the Unchriſtian Pra-*
" *ctices of that execrable Court.*"

What this excellent Perſon ſeem'd to wiſh for, is now done, as to our *own* Country: The Book is excellently well tranſlated into *Engliſh*; but the Unhappineſs is, that both the *Bulk* and *Price* of it is ſo great, that the *meaneſt People* are little, if at all, the better for it: They can't ſpare ſo much Time, as it will neceſſarily require to read ſix or ſeven Hundred Pages in *Quarto*; nor fifteen

fifteen or ſixteen Shillings for the Purchaſe of it, if they cou'd.

In Reading it over therefore the laſt Winter, I reſolv'd to make a ſhort and faithful Abſtract of ſome of the moſt material Parts of *Limborch*'s Hiſtory, for the Service of *ſuch* Perſons; leaving out all the Authorities and References, which are not only foreign to the Nature of an Abridgment, but are apt to embarraſs ordinary Readers.

By what I have here deliver'd (which is indeed but a *mere Trifle*, in Compariſon of what the curious Reader may meet with in the Book it ſelf) we cannot but ſee, that the *Miſeries of the Gaol* (in which the Priſoners are generally confin'd by themſelves for ſeveral Years, and ſhut up in Darkneſs, without being allow'd any human Converſe) are ſo great, the *Cruelty of their Torments*

ſo

ſo ſevere, and their *Puniſhments ſo exquiſite*, that they greatly exceed the Cruelty of all other Courts.

The Proceedings are ſo barbarous in all theſe Reſpects, that ſome Readers (I am aware) may be tempted by their own good Nature, to queſtion the Truth of the Account here given of them. For whoſe Satisfaction I will tranſcribe the Author's own Words, in his Epiſtle to the Reader, *pag.* 9.

" I have not (ſays he) through
" an Attachment to any Party,
" written any Thing contrary to
" Truth. I have made Uſe of *Po-*
" *piſh Authors*, yea, *Inquiſitors*
" *themſelves*, and *Counſellors of the*
" *Inquiſition*, who are ſo far from
" having written any thing un-
" true, out of Hatred to the Inqui-
" ſition, that they every where cry

" up

" up the Sanctity of it; and with-
" out End or Meaſure, inculcate
" its vaſt Advantage to the Church
" of *Rome*, &c. I thought I ſhou'd
" hereby greatly ſerve the Pub-
" lick, by ſhewing what ſort of
" Court the Inquiſition is, the *Pa-*
" *piſts* and *Inquiſitors themſelves being*
" *Witneſſes.*"

As to what I have here done, in order to render the Author's good Deſign more extenſive, and communicate theſe things to common and ordinary People, I aſſure the Reader, I have been very faithful in tranſcribing what he is here preſented with; though perhaps it is ſometimes given in a little different turn of Expreſſion (as Brevity requir'd) and with a ſmall Addition now and then from other unqueſtionable Authors.

I know

I know not how it may be receiv'd, now I have done; but I thought I cou'd ſcarce do a more acceptable Service to my Fellow-Proteſtants, than to give them, at ſo ſmall an Expence, theſe Extracts from a Book, ſo highly uſeful and valuable; eſpecially at a Time, when there is ſuch great and general Complaint of the Increaſe of that Religion amongſt us, which inſpires Men with ſuch inhuman and barbarous Principles and Practices.

We owe the moſt devout and grateful Acknowledgments to Almighty God, who has by many great Deliverances freed us from the *immediate* and *imminent* Dangers of the prevailing Cruelty of *Popery*. But there are ſtill great Remains of this idolatrous and bloody Religion in the Nation;

and it is by inceſſant Induſtry, even to this Day, and, (as we are aſſur'd) at this *very Time*, more eſpecially, moſt zealouſly propagated amongſt us, in ſeveral Parts of the Kingdom. And therefore it highly concerns all of us, according to our ſeveral Capacities and Opportunities, to endeavour heartily the putting a ſtop to the Growth and Increaſe of that deteſtable Superſtition, which *we* have ſo often felt the terrible Effects of, and under the Tyranny of which, moſt of the other Nations in *Europe* do now miſerably groan.

There is no ſerious conſidering Man, but may ſoon be convinc'd that *Popery* is a prodigious Heap of Abſurdities, and that their Doctrines and Practices are contrary to ſound Reaſon, and plain Scripture; and we cannot but be offended with,

with, and concern'd at, that intolerable Maſs of Errors and Corruptions that has crept into their Creeds and Councils, and Forms of Worſhip, and obtain'd an Authority, which they call infallible; and by all Chriſtian Methods, endeavour to reduce them from the *Errors of their Ways*, and bring them *to the Acknowledgment of the Truth.*

But, when all is done, it is this Principle of theirs, that all who will not believe and embrace theſe their abominable Errors and Idolatries, are to be purſu'd to the laſt Extremities of Suffering in their *Liberty*, and *Goods*, and *Life* it ſelf; it is *this* that makes *Popery* ſo truly Formidable to the Members of a *Proteſtant* Church and Nation. Their ſpeculative Errors, or ſuperſtitious Practices, without the Spirit of Cruelty and

Perſecution, might be treated with a great deal of Allowance and Chriſtian Forbearance; but when they will not only believe the groſſeſt Abſurdities, and worſhip a piece of Bread (as they do in the *Maſs*) but think themſelves oblig'd to ſet up the ſame Idol for others to Worſhip; and if they will not fall down and adore it, preſently go about to burn them alive, and ſacrifice them to it; this muſt create the utmoſt Abhorrence of that Religion, in all who are acquainted with the true Spirit of it, and make us greatly careful to prevent the ſpreading of it, that we fall not into the Power of its barbarous Cruelty and Inhumanity.

We in *England*, indeed, were never ſubject to the Power of an *Inquiſition* in Form; but ſhou'd

Popery

Popery again prevail, and the common Methods of Proceeding prove inſufficient to extirpate Hereſy, we may ſee what we are to *expect*, by what was actually *done* in this Nation, in the cruel and deteſtable Reign of Queen *Mary*. Two of the worſt things in this horrible Court, are ſecret Witneſſes, and Tortures. By admitting the *one*, a Perſon is rendred incapable of making his Defence; and by the *other*, they draw every Thing from their Disjointed Priſoners, they have a mind to fetch out. Now there were great Steps made towards this, at that Time, when upon many Occaſions, the Council order'd Perſons to be tortur'd at Diſcretion, which is plainly the Practice of Inquiſitors: As Depoſitions are ſecretly taken by thoſe Courts, without naming either the Witneſſes, or Matters depoſed by them,

them, ſo the poor Priſoner muſt be rack'd, till he tells all that *they are inform'd*, he knows; and this is carry'd on without relenting, unleſs a Phyſician, who ſtands by, tells them he is juſt a dying. A great Step, I ſay, was made towards all this, in that bloody Reign; which was very probably ſuggeſted by King *Philip*, and ſome of his *Spaniards*, as the only ſure Method to extirpate Hereſy*. For Orders were given that there ſhou'd be ſecret Spies in every Pariſh, who were bound by an Oath, to inform againſt all that ſhould behave themſelves ill, or not conform to the Proceedings of that poor bigotted Queen. The Juſtices of Peace were, upon this ſecret Information, to bring ſuch Perſons before them, with-

* See Biſhop *Burnet*'s Hiſt. Reformation, Vol. 2. p. 323. and Introduction to Vol. 3. p. 10.

out

out declaring by whom they were accuſed, and to proceed againſt them at their Diſcretion: And Orders were particularly given to keep them in Priſon, and in Irons, 'till they came to know themſelves, and their Duty. Here are ſworn Spies appointed, like the Familiars of the Inquiſition; ſecret Depoſitions, not to be diſcover'd; and upon theſe further Proceedings are order'd. If this had been well ſettled, what remain'd to compleat a Court of Inquiſition, wou'd have been more eaſily carry'd. But though what was neceſſary to give this execrable Court all thoſe dreadful Powers, with which it is arm'd in other Parts, cou'd not be quite finiſh'd in ſo ſhort a Reign, we muſt expect that the *Papiſts* will make ſure Work, and quickly compleat what was then

then begun, if we ever again fall into their unmerciful and cruel Hands.

That we may be preſerv'd from ſo dreadful a Puniſhment, it behoves us, above all Things, to live in the conſtant Belief and Practice of our holy Religion; and to be careful not to run into Atheiſm, Infidelity, and profane Libertiniſm, which is the contrary Extreme to Superſtitition. For as unreaſonable Superſtition enſlaves the Minds of Men, and makes them ſo uneaſy under the Yoke, that they often fly off into the contrary Extreme of Irreligion and Profaneneſs; ſo the natural Effect of Profaneneſs, when Men ſee the intolerable Conſequences and Miſchiefs of it, is to drive weak Minds into the other Extreme of Superſtition. If therefore,

fore, while we fly from the Superſtition of *Popery*, we run into the Disbelief of *all* Religion, *that* profane Libertiniſm will probably terminate in *Popery* again. And I heartily wiſh this may never be the Effect of that Atheiſm, Infidelity and Contempt of every thing Sacred, which now abounds ſo much among us. The great Promoters of this, I know, pretend to be the moſt violent Enemies to *Popery*; but none do ſo much Service to that *idolatrous* and *ſuperſtitious* Religion, as thoſe who are endeavouring to make Men of *no Religion at all*. *Theſe*, whatever they may pretend, are no better than the *Factors* of *Romiſh Prieſts* and *Jeſuits*; and do their Cauſe more Service in a Proteſtant Nation, than they can poſſibly do it *themſelves*.

But we muſt not only be conſtant and immovable in the Profeſſion of our holy Religion (the true *Proteſtant* Religion eſtabliſh'd among us) but be careful to adorn it by a ſuitable Life and Behaviour. We that are *Proteſtants*, profeſs a great Veneration for the Scriptures, as a Rule of Faith and Manners; and therefore we can never excuſe our ſelves, if we do not govern our *Lives*, as well as our *Judgments* and *Opinions* by them. This, both the Honour and Intereſt of our holy Religion, requires of us; and if we act otherwiſe, we not only condemn our ſelves, but give juſt Occaſion to the Adverſary to triumph over us. How can we inveigh againſt *Popiſh* Indulgences, when we allow our ſelves in as great a Liberty of ſinning as they do? We may bluſh

to

to ſay, we cannot approve of *Latin* Service, becauſe it is an Hindrance to Devotion, if we altogether neglect the publick Worſhip of God, or but ſeldom attend it, and then in a careleſs, indevout manner. With what Face can we plead againſt the Maſs, and the Communion in one Kind, when we ſeldom or never receive the Holy Sacrament at all? How can we contend for the Right of all Chriſtians to read and ſtudy the Holy Scriptures, in a Language they underſtand, when the *Bible* is ſcarce ever ſeriouſly look'd into, from one end of the Year to the other? Or, why may not an implicit Faith ſerve to make an empty Profeſſion, as well as that which is founded on the moſt convincing Reaſons in the World? What Pretence have *we* to complain of, and condemn the Cruelties and Perſe-

cutions of the *Papiſts* towards *Proteſtants*, if we are bitter and uncharitable towards all that differ from *us?* We *do not* indeed proceed to the Extremities of Perſecution, (the Laws ſecuring Hereticks Convict from the Flames) but this worſt Part of *Popery*, is not yet wholly deſtroy'd among many of the *Proteſtant* Profeſſion, but is too often practis'd, though, it may be, in ſome Places, under a much ſofter Name, and in a leſs cruel Degree. But though *Proteſtants* may flatter themſelves, becauſe their Methods are not ſuch rigorous and barbarous Inſtancs of Perſecution, as are practis'd in the *Romiſh* Church, yet it is certain, they are as inconſiſtent with Reaſon, and Equity, and Charity, and, as contrary to the Laws of the Goſpel, as the ſeverer Kinds of Force and Cruelty, and naturally lead Men on

on to them. For (as the incomparable Biſhop *Hoadley*, whoſe whole Life has been ſpent in the Defence of the Civil and Religious Rights of Mankind, ſomewhere obſerves) *Exorbitant Zeal is the ſame every where; and the Spirit of Uncharitableneſs, and uneaſy Cenſure in the beginning, will end, whenever it can, in Gibbets, and Gallies, and Inquiſition.*

A due Conſideration of theſe Things, can ſcarce fail to convince us, how much it behoves all *Proteſtants* to be careful not to ſtain the Purity of their Profeſſion, and furniſh their Adverſaries with Objections againſt it, by a wicked and careleſs Converſation, or by any Approaches towards that Uncharitableneſs and Cruelty, they condemn in others.

This

This will be the beſt and moſt effectual Means to prevent the Growth of *Popery* and *Superſtition*; ----- to demonſtrate to them, by the Influence that it hath upon our *Lives*, that *our* Religion is better than *theirs*; --- to convince them, with all Meekneſs of Temper, that the Doctrines of *Rome* are not true, nor the Doctrines of Chriſtianity; and particularly, that the Spirit of Cruelty and Perſecution, which, under Pretence of Religion, ſubverts even common Humanity, and reigns ſo univerſally among the Guides (at leaſt) of their Church, is abſolutely contrary to the Spirit of the Goſpel. For nothing can be more proper to convince good and well-meaning Perſons of the Error of that Way, than to ſhew them viſibly in our Practices, as well as by verbal Declarations, how much the Prin-

Principles of the Reform'd Religion are more agreeable to the common Deſign of Religion, and to the Spirit of Chriſt, than the Doctrines of *Rome* are.

A BRIEF

REPRESENTATION

OF THE

Cruel and Barbarous Proceedings

AGAINST

PROTESTANTS

IN THE

INQUISITION.

IT is not certain what Year the *Inquiſition* was ſet up in *Tholouſe* *, (where it evidently began;) ſome referring it to the Year of Chriſt 1212, others to 1208, and others to 1215; but all agree that it was erected under the Papacy of *Innocent* III.

* One of the chief Cities in *Languedoc* in *France*, the Seat of an Archbiſhoprick and Univerſity, anciently under the Government of the *Earls* of *Tholouſe*, who oppoſed the introducing the Inquiſition into their Country, where the *Albigenſes* (ſome of the firſt Proteſtants or Oppoſers of Popery) were very numerous.

and that the firſt Inquiſitors were *Dominican* Friars; who were commanded by the *Pope* to excite the Catholick Princes and People to extirpate Hereticks; and in all Places to enquire out their Number and Quality, and to tranſmit a faithful Account of their Proceedings to *Rome*. Hence they were called *Inquiſitors*.

In the beginning, the Inquiſitors had no proper *Tribunal*; they only *enquir'd* after Hereticks, their Number, Strength and Riches; and after they had detected them, they informed the *Biſhops*, (who then had the ſole Power of judging in Eccleſiaſtical Affairs) and ſometimes urg'd them that they ſhould anathematize, and otherwiſe puniſh the Hereticks they had diſcover'd to them. But, by the indefatigable Endeavours of the Popes of *Rome* (who ever earneſtly preſs'd the Inquiſition as the moſt effectual Means for the Extirpation of Hereticks) a greater Power was conferr'd on the Inquiſitors; they had by degrees a Tribunal or Court eſtabliſh'd for them, in which they ſat, and pronounc'd Sentence of Hereſy and Hereticks, as Judges delegated from the *Pope*, and repreſenting his Perſon.

But, to this, there were in the beginning very great Obſtacles; both the Magiſtrates and People oppoſing that new Tribunal; greatly dreading that their

Fortunes and Lives ſhou'd be ſo expos'd to the Pleaſure of the Pope's Emiſſaries, and that they ſhou'd be thus entirely obnoxious to their Tyranny: Notwithſtanding which Oppoſition, the Inquiſition gain'd Ground, and in a few Years after its firſt Eſtabliſhment, was introduc'd into *Arrogan*, *Italy*, *Lombardy*, &c. and afterwards into *Venice*, *Spain*, *Portugal*, &c.*

The Offices in the *Spaniſh* and *Portugal* Inquiſition, as well as thoſe in *other* Places, are ſomewhat different; but they are *all* the moſt arbitrary, politick, oppreſſive and inhuman Courts in the World; and ſuch an Invention for the Suppreſſion of Religion and Truth, as cou'd proceed from nothing but the Devil, and the worſt of Men.

In every Place where the Inquiſition is ſettled, there is a Goal or Priſon, which they call in *Spain* and *Portugal*, *Santa Caſa*, *i. e.* the *Holy Houſe*. Every thing, it ſeems, in this Office, muſt be *Holy*. Theſe Priſons are ſo built, that they will hold a great Number of Perſons. They conſiſt of ſeveral Porticoes, every one of which is divided into ſmall Cells of a Square Form, each Side being about ten

* Tho' the Inquiſition obtain'd in moſt Popiſh Countries, yet in many it was afterwards aboliſhed, or the Rigor of it mitigated; and it no where continues in ſuch *barbarous Vigor* as in *Italy*, *Spain* and *Portugal*, and the Dominions depending upon them.

Foot. There are two Rows of them, one being built over the other, and all of them vaulted. The upper ones are enlightned by Iron Grates, plac'd above the Height of a tall Man. The lower ones are under Ground, dark, without any Window, and narrower than the upper ones. The Walls are five Foot thick. Each Cell is faſtned with two *Doors*; the inner one thick, and cover'd over with Iron, and in the lower Part of it there is an Iron Grate. In the upper Part of it is a little ſmall Window, through which they reach to the Priſoner his Meat, Linen, and other Neceſſaries, which is ſhut with two Iron Bolts. The outer Door is entire, without any ſuch Grate or Window at all. They generally open it in the Morning, from ſix a Clock till eleven, in order to refreſh the Air of the Priſon.

All Criminals have not alike Places of Impriſonment, their Cells being either more terrible and dark, or more eaſy and chearful, according to the Quality of the Perſons and their Offences; tho' in reality there is no Place in the Priſon of the Inquiſition that can be called pleaſant or chearful, the whole Gaol is ſo horrible, and the Miſeries of it ſo aſtoniſhing.

When any Perſon is under the Charge or Suſpicion of Hereſy, Direction is given by the

the Inquiſitors that he be apprehended and impriſon'd. For this purpoſe there are appointed certain Perſons, who are call'd *Familiars*; theſe are the *Bailiffs*, as it were, of the Inquiſition; which tho' a vile Office in all *other* criminal Courts, is eſteem'd ſo honourable in *this*, that Perſons of the *higheſt* Quality are often fond of it, and are commonly employed by the Inquiſitors to apprehend People charged with Hereſy. When the *Familiar* is ſent for to apprehend any Perſon, he hath the following Order, which he always executes ſecretly by Night, put into his Hand: *By the Command of the Reverend Father* N. *an Inquiſitor of heretical Pravity, let* N. *be apprehended and committed to the Priſons of this holy Office, and not be releaſed out of them but by the expreſs Order of the ſaid Reverend Inquiſitor.* And if ſeveral are to be taken up at the ſame time, the Familiars are commanded ſo to order things, that they may know nothing of one anothers being apprehended; and at this the Familiars are ſo expert, that a Father and his three Sons and three Daughters, who liv'd together in the ſame Houſe, were all carried Priſoners to the Inquiſition, without knowing any thing of one anothers being there until Seven Years afterward, when they that were alive came forth in an *Act of Faith.*

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The Goods and Effects of the ſuppoſed Criminal are then alſo immediately ſeized by the Officers of the Inquiſition; and if they ſuſpect any be conceal'd, they ſtrictly enquire of him after his Wealth; and to induce him to give in an exact Account, the Inquiſition promiſes him that if he is innocent all that he diſcovers to them ſhall be faithfully kept for and reſtored to him; but that if he conceals any thing, it ſhall be confiſcated tho' he ſhould not be found guilty. But thoſe miſerable Creatures who regard any thing of this, and thereupon diſcover their Effects, are greatly deceiv'd; for he that once falls into the Hands of theſe Judges, whatever the Iſſue of his Cauſe otherwiſe be, is under one Pretence or other generally ſtript at once of all he was poſſeſſed of, and can never recover it.

The Priſoners as ſoon as ever they are thrown into Gaol are commanded to give an Account of their Name and Buſineſs; and in *Portugal* all the Priſoners, Men and Women, without any regard to Birth or Dignity, are ſhaved on the Head the firſt or ſecond Day of their Impriſonment. Every Priſoner hath two Pots of Water every Day, one to waſh, and the other to drink, and a Broom to clean his Cell, and a Mat made of Ruſhes to lie upon, and a larger Veſſel to eaſe Nature, with a Cover to put over it,

it, which is changed once every four Days.

The Proviſions which are given to the Priſoners are rated according to the Seaſon, and the Dearneſs or Plenty of Eatables; but if any rich Perſon is impriſon'd, and will live and eat beyond the ordinary Rate of Proviſions, and according to his own manner, tho' this in ſome extraordinary Caſes *may* be indulg'd, yet it ſeldom in Fact *is* ſo; many of very plentiful Fortunes being often uſed very hardly and cruelly in *this* reſpect, as well as *others*, in the Priſons of the Inquiſition. *

They ſometimes in *Spain* allow the Priſoners Coals, which they muſt light, and then dreſs their own Food; and ſometimes they allow them a Candle or Lamp; but many who are confin'd in the lower Cells ſit in utter Darkneſs, and are ſometimes kept there for ſeveral Years, without any one's being ſuffer'd to go or ſpeak to them, except their Keepers, and they only at cer-

* A Perſon once in the Inquiſition, giving an Account of his Treatment there (well worthy the Peruſal of every Proteſtant) ſays he was allow'd half a Pound of Mutton, about two Pound of Bread, ſome Kidney-Beans, Raiſins, and about a Pint of Wine, and a certain Quantity of Water. —— The Gaol-Keeper ſhew'd him how he ſhould manage his Allowance; he parted his Meat in three Parts, and told him it muſt ſerve him three Days, and then he ſhould have more. Vid. *Trial and Sufferings of Mr.* Iſaac Martin, *who was put into the Inquiſition in* Spain, *&c.* p. 11. *Printed for* Tho. Cox *and* Sam. Chandler, 1724.

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tain Hours, when they give them their Proviſion. They are none of them allow'd any Books of Devotion, but are ſhut up in entire Solitude, that they may be broke with the Horrors of ſo dreadful a Confinement, and by the Miſeries of it forced to confeſs things which oftentimes they have never done. It is for this Reaſon they deny them Books, and all other things that would be any Relief to them in their tedious Impriſonment. If any one of the Priſoners whatſoever prays the Inquiſitor, when he viſits him, that he may have ſome good Book, or the holy Bible, he is anſwer'd, that the beſt thing he can do is to diſcover the Truth, and to exonerate his Conſcience before that holy Tribunal; and that this is the Book he muſt diligently ſtudy, *viz.* to recover the remembrance of every thing faithfully, and declare it to their Lordſhips, who will immediately preſcribe a Remedy to his languiſhing Soul.

No one in the Priſon muſt ſo much as mutter, or make any Noiſe, but muſt keep profound Silence. If any one bemoans himſelf, or bewails his Misfortune, or prays to God with an audible Voice, or ſings a Pſalm, *&c.* the Gaol-Keepers, who continually watch in the Porches, and can hear even the leaſt Sound, immediately come to him, and admoniſh him *that Silence muſt be kept in this Houſe.* If the Priſoner do not obey,

obey, the Keepers admoniſh him again. If after this the Priſoner perſiſts, the Keeper opens the Door and prevents his Noiſe, by ſeverely and cruelly beating him, not only to chaſtiſe *him*, but to deter *others*, who (becauſe the Cells are contiguous, and deep Silence is kept) can very eaſily hear the Outcries and Sound of the Blows.

They inſiſt ſo ſeverely on keeping this Silence, as well that they may cut off every degree of Comfort from the Afflicted, as that the Priſoners may not know one another, either by ſinging or any loud Voice; and finally, that the Priſoners in the ſeveral Cells may not talk with one another, which if ever found out, their Cells are immediately changed.

If any one falls ill in the Priſon, they ſend to him a Surgeon and Phyſician, who adminiſter all proper Remedies to him to recover him to health. If there be any danger of his dying, they ſend him a Confeſſor, if he deſires it. If the Criminal does not ask for a Confeſſor, and the Phyſician believes the Diſtemper to be dangerous, and ſuch as he will die of, he muſt be perſuaded by all means to confeſs; and if he judicially ſatisfies the Inquiſitors, he is to be reconciled to the Church; and being abſolved in Judgment, the Confeſſor muſt

give him the Sacraments, *&c.* to prepare him for Death.

The Inquiſitors are obliged to viſit the Priſoners twice every Month, and to enquire whether they have Neceſſaries allow'd them, and whether they are well or not. In this Viſit they uſually ask him in theſe very Words —— *How he is? How he hath his Health? Whether he wants any thing? Whether his Warder is civil to him?* &c. But this is only for Form's ſake; for when the Inquiſitor hath ſpoken them, he immediately goes away, ſcarce ſtaying for an Anſwer. And tho' any one of the Priſoners never ſo juſtly and earneſtly complains he is not well uſed, it is of no Advantage to him, nor is he better uſed for the future, perhaps worſe.

The Inquiſitors muſt take care not to talk with the Criminals when they are examined or viſited, upon any *other* Affairs but ſuch as relate to their Buſineſs; nor muſt the Inquiſitor be alone when he viſits, or otherwiſe gives them Audience, but muſt have with him his Collegue, or at leaſt a Notary, or ſome other Servant of the holy Office; and all attending them are obliged to ſwear that they will not diſcover what they ſee or hear, and muſt be ſearch'd, to prevent their carrying any Orders or Letters to the Priſoners.

When the Priſoner is brought before his Judge, he appears with his Head and Arms and Feet naked; in this Condition he is brought out of Gaol by the Warder; when he comes to the Room of Audience, which is called the *Table of the holy Office*, the Warder goes a little forward and makes a profound Reverence, then withdraws, and the Priſoner enters by himſelf. At the farther End of the Audience-Room is plac'd a Crucifix, that reaches almoſt to the Ceiling. In the middle of the Hall is a Table, about five Foot long and four broad, with Seats all plac'd round it. *See the Print referr'd to.* At one end of the Table, that which is next to the Crucifix, ſits the Notary of the Inquiſition, at the other end the Inquiſitor, and at his Left-hand the Priſoner, ſitting upon a Stool or Bench. Upon the Table is a *Miſſale* [or as ſome ſay a *Bible*, perhaps *both*] upon which the Priſoner is commanded to lay his Hand, and to ſwear that he will ſpeak the Truth, and keep every thing ſecret. After taking this Oath of declaring the Truth both of himſelf and others, the Inquiſitor interrogates him of divers Matters: As *whether he knows why he was taken up, or hath been inform'd of it by one or more Perſons?* —— *Where, when, how, and for what he was apprehended?* —— If he ſays that he

knows nothing of it, he is ask'd *whether he can't gueſs the reaſon? Whether he knows in what Priſons he is detain'd? and upon what Account Men are impriſon'd there?* If he ſays he cannot gueſs at the Cauſe of his Impriſonment, but knows that he is in the Priſons of the holy Office, where Hereticks and Perſons ſuſpected of Hereſy are confin'd, he is told, *That ſince he knows Perſons are confin'd there for their Profanation of Religion, he ought to conclude that he is alſo confin'd for the ſame Reaſon, and muſt declare what he believes to be the Cauſe of his own Apprehenſion and Confinement.* If he ſays he can't imagine what it ſhould be, before he is ask'd any other Queſtions he receives a gentle Admonition, and is put in mind of the Lenity of the holy Office towards thoſe who confeſs without forcing, and of the Rigor of Juſtice towards thoſe who are obſtinate. After this he is again admoniſh'd, and told, that the Miniſters of the holy Office never take up any one, or are uſed to apprehend any one without a juſt Cauſe; and that therefore they earneſtly beſeech him, and command and enjoin him exactly to recollect and diligently to conſider his Actions, to examine his Conſcience, and purge it from all thoſe Offences and Errors it labours under, and for which he is inform'd againſt.

After

After this he is ask'd, *What Race he is of? Who were his Parents and Anceſtors?* That hereby he may declare all his Family: *Whether any of them was at any time taken up by the holy Office, and enjoin'd Penance?* This they are eſpecially ask'd, who deſcend from Sectaries or Proteſtants. *Where he was brought up? In what Places he hath dwelt? Whether he ever chang'd his Country? Why he did ſo, and went into another Place? With whom he convers'd in the aforeſaid Places? Who were his Friends, and with whom he was intimate? Whether he ever convers'd with any of his Acquaintance about Matters of Religion? In what Place, and when, and how often, and of what Things and Matters they convers'd?* Theſe Queſtions are eſpecially ask'd, when ſuch Criminals are examin'd who have dwelt in *Proteſtant* Countries, *&c.*

He is moreover ask'd, of *what Profeſſion he is*, and *what Employment of Life he follows? Whether he be rich or poor? What Returns he hath, and what the Expences of his Living?* Then he is commanded to give an Account of his Life, and *to declare what he hath done from his Childhood, even to this Time.* And that he may declare all this, he is ask'd, *in what Places or Cities he was Educated or Studied? Who were his Maſters? What*

Trade

Trade or Arts he learnt? What Books he hath had, or read, and whether he now hath any Books treating of Religion? What Prayers he recites? Whether he hath any Enemies? Whoſe Names he muſt tell, and the Reaſon of their Enmity.

If the Criminal is perſuaded by theſe, or more or leſs ſuch Interrogatories, openly to confeſs, his Cauſe is finiſh'd, becauſe 'tis immediately known what will be the Iſſue of it.

All theſe Interrogatories propos'd to the Criminals, and their Anſwers and Sayings, are at large written down by the Notary; and if the Priſoner can write, he ſubſcribes it; and if he can't, he is order'd to put the Sign of the Croſs.

If by ſuch general Enquiries, the Inquiſitor can't draw from him a Confeſſion of the Crime with which he is charged, he comes to particular Interrogatories, which relate to the Matter it ſelf, or the Crimes or Hereſies for which the Criminal is denounc'd, or accus'd. Upon this a great Variety of Queſtions are ask'd; and when he hath given in his Anſwer, he is admoniſh'd to conſider well, and tell the Truth, and to beware of Lying, becauſe, they aſſure him, the contrary to what he ſays, is prov'd by Witneſſes againſt him.

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If the Priſoner knows the Reaſon of his being apprehended, and openly confeſſes every Thing of which he is accuſed to the Inquiſitor, he is commended, and encourag'd to hope for a ſpeedy Deliverance. If he confeſſes *ſome* Things, but can't gueſs at *others*, he is commended for taking up the Purpoſe of accuſing himſelf, and exhorted to proceed, and ingenuouſly confeſs every thing elſe of which he is accuſed. 'Tis the peculiar Wickedneſs and Tyranny of this horrid Court, that Mens Accuſations are not diſcover'd to them, till after a long Confinement; that ſo being broken and tired out with a continued and horrible Impriſonment, they may confeſs of themſelves things that never came into their Minds.

During the firſt ten Days of their Impriſonment, they are uſually examin'd, and admoniſh'd three times by the Inquiſitor, who may repeat theſe as often as he thinks fit; but the Priſoners are ſometimes detain'd in the Gaols of the Inquiſition ſeveral Years together; and 'tis very often a whole Year before ſome are again examin'd, after the three firſt Admonitions, unleſs they call for it themſelves.

When the *Witneſſes* are examin'd, the Depoſitions are deliver'd, or read over to the

the Priſoner, but he is not permitted to know *who* they are that accuſe him; and though a Procurator or Advocate be allow'd him, he is not, however, at Liberty to chuſe for himſelf; nor is it lawful for any Advocate to defend an Heretick, under Pain of Infamy: So that this ſeeming Advantage is really juſt nothing at all, nor of the leaſt Service towards the Priſoner's Defence. Nay, the Advocate being aſſign'd by the Inquiſition it ſelf, and bound to them by an Oath, and his principal Buſineſs being only to perſuade the Criminal to confeſs the Crime he is accuſed of, (except to obſerve a few Forms, requiſite in that horrid Court) it ſeems as if the Advocate granted to the Priſoner, is given him only to betray him.

They uſe an infinite Number of Arts to draw a Confeſſion from the Criminal, not only in his publick Examination, but in the diſmal Solitude to which he is confin'd; permitting ſome unſuſpected Perſon ſometimes to go to him, and converſe with him, and if needful to feign himſelf ſtill one of his own Sect, who had abjur'd through Fear, and ſo by degrees, to bring the Criminal to confeſs what he is accus'd of.

When the Perſon accuſed is not found guilty, either by his own Confeſſion, or other

other ſufficient Evidence, that is, two Witneſſes, and yet, in the Judgment of the Inquiſitor, juſt Cauſe of Suſpicion remains, he is then condemn'd to the Torture; but in this Caſe ſome ſay, there muſt be the Conſent of the Biſhop of the Dioceſe; without which, as it cannot ordinarily be inflicted, ſo it is never denied.

The Place of Torture in the *Spaniſh* Inquiſition, is generally an Under-ground, and very dark Room, to which one enters through ſeveral Doors. There is a ſort of Tribunal, or Cloſet erected in it, in which the Inquiſitor, Inſpector, and Secretary ſit. When the Candles are lighted, and the Perſon to be tortur'd brought in, the Executioner, who was waiting for him, makes an aſtoniſhing and dreadful Appearance. He is cover'd all over with a black Linen Garment down to his Feet, and tied cloſe to his Body. His Head and Face are all hid with a Mask, or a long black Cowl, only two little Holes being left in it for him to ſee through. All this is intended to ſtrike the miſerable Wretch with greater Terror in Mind and Body, when he ſees himſelf going to be tormented by the Hands of one, who thus looks like the very Devil.

While the Officers are getting things ready for the Torture, the Biſhop and Inquiſitor endeavour to perſuade the Perſon to be tortur'd, freely to confeſs the Truth; and if he refuſes, they order the Officers to ſtrip him, who does it in an Inſtant. The Stripping is perform'd without any regard to Humanity or Honour; not only to Men, but to Women and Virgins, though the moſt virtuous and chaſte, of which they have ſometimes many in their Priſons. For they cauſe them to be ſtript, even to their very Shifts; which they afterwards take off, and then put on them ſtrait Linen Drawers, and make their Arms naked quite up to their Shoulders.

If neither the Perſuaſions, nor Threatnings us'd by thoſe about the Priſoner, whilſt he is Stripping, prevail on him to confeſs his Crime, he is tortur'd either more lightly, or grievouſly, according to the Nature of it; and frequently interrogated, during the Torture, upon thoſe Articles for which he is put to it, beginning with the leſſer ones, becauſe they think he will ſooner confeſs the leſſer Matters than the greater.

There are ſeveral Sorts and Degrees of Torture, in inflicting of which, they regard neither Age nor Sex, nor Condition

of

of Perſons, but all, without Diſtinction, are expos'd to them, when 'tis for the Intereſt of this Tribunal.

One piece of Torture they call *Squaſſation*, which is thus perform'd. The Priſoner hath his Hands bound behind his Back, and Weights tied to his Feet, and then he is drawn up on high, till his Head reaches the very Pully. He is kept hanging in this manner for ſome Time, that by the Greatneſs of the Weight hanging at his Feet, all his Joints and Limbs may be dreadfully ſtretch'd, and on a ſudden he is let down with a Jirk, by the ſlacking the Rope, but kept from coming quite to the Ground; by which terrible Shake, his Arms and Legs are all diſjointed, whereby he is put to the moſt exquiſite Pain; the Shock which he receives by the ſudden ſtop of his Fall, and the Weight at his Feet, ſtretching his whole Body more intenſely and cruelly. And yet this, in ſome Caſes, is repeated ſeveral times together.

Another kind of Torture they inflict, by tying the Thumbs of the unhappy Creature ſo very tight with ſmall Cords, as to make the Extremities of them greatly ſwell, and cauſe the Blood to ſpirt out from under his Nails. After this, he is plac'd with his Back againſt a Wall, and

fix'd upon a little Bench. Into the Wall are faſtned little Iron Pullies, through which there are Ropes drawn, and tied round his Body in ſeveral Places, eſpecially his Arms and Legs. The Executioner drawing theſe Ropes with great Violence, faſtens his Body with them to the Wall, ſo that his Hands and Feet, and eſpecially his Fingers and Toes being bound ſo ſtraitly with them, puts him to the moſt exquiſite Pain, and ſeems juſt as if he was diſſolving in Flames; as a Perſon declar'd, who had been thus cruelly us'd in this holy Office. In the midſt of theſe Torments, the Torturer, of a ſudden, draws the Bench from under him, ſo that the miſerable Wretch muſt hang by the Cords, without any thing to ſupport him, and by the weight of his Body, draw the Knots yet much cloſer.

Among the many other Inſtruments of Miſery us'd in theſe helliſh Places, I ſhall mention but one more. There is a wooden Bench, which they call the wooden Horſe, made hollow like a Trough, ſo as to contain a Man lying on his Back at full Length; about the middle of which, there is a round Bar laid a croſs, upon which the Back of the Perſon is plac'd, ſo that he lies upon the Bar, inſtead of being let into the bottom of the Trough, with

with his Feet much higher than his Head. As he is lying in this Poſture, his Arms, Thighs and Shins, are tied round with ſmall Cords, or Strings, which being drawn with Screws, at proper Diſtances from each other, cut into the very Bones, ſo as to be no longer diſcern'd. Beſides this, the Torturer throws over his Mouth and Noſtrils a thin Cloth, ſo that he is ſcarce able to breathe through them; and, in the mean while, a *ſmall Stream of Water like a Thread*, and not Drop by Drop, falls from on high, upon the Mouth of the Perſon lying in this miſerable Condition, and ſo eaſily ſinks through the thin Cloth to the bottom of his Throat, ſo that there is no Poſſibility of breathing; his Mouth being ſtopt with Water, and his Noſtrils with the Cloth, by which Means the poor Wretch is in the ſame Agony as Perſons ready to die, and breathing out their laſt. When this Cloth is drawn out of his Throat, as it often is, that he may anſwer to the Queſtions, it is all wet with Water and Blood, and is like pulling his Bowels through his Mouth. In this manner are their various Tortures inflicted, till the poor Creatures confeſs, or a Phyſician judges they can bear it no longer without dying.

While

While theſe things are doing, the Notary writes every thing down in the Proceſs; as what Tortures were inflicted, concerning what Matters the Criminal was interrogated, and what he anſwer'd. If by theſe Tortures they can't draw from him a Confeſſion, they ſhew him other kind of Tortures, and tell him he muſt undergo all of them unleſs he confeſſes the Truth. If by this means they can't ſhake his Conſtancy, they may, to terrify him and engage him to confeſs, aſſign the ſecond or third Day, to *continue*, tho' they ſay not to *repeat* the Torture, till he hath undergone all thoſe Kinds of them to which he is condemn'd. *See the Print before recommended.*

This is what they call *Inquiſition by Torture*, when there is not full Proof of the Crime; tho' ſometimes Torments are inflicted upon Perſons condemn'd to Death, as a Puniſhment preceding that of Death.

If when a Perſon is fully tortur'd he confeſſes nothing, he is allow'd to go away free, and if he demands of his Judges that he be clear'd by Sentence, they can't deny it him; and they pronounce, that having diligently examin'd the Merits of the Proceſs, they find nothing of the Crime of which he was accuſed legally proved againſt him. But though this may procure him a

preſent

preſent Diſcharge, he is not *abſolved* from the Crime of which he is accuſed, and this Sentence is never taken for an adjudged Caſe; ſuch an one is never blotted out of the Inquiſitor's Book or Index, but his Name is there preſerv'd in perpetual remembrance of his being a ſuſpected Perſon; that if he ſhould happen to be inform'd againſt for Hereſy at any other time, theſe latter Informations added to the former may amount to a real Proof; and that tho' he is diſmiſs'd from Gaol by the Sentence of the Judge, he may never be able to live in Safety, but that being always ſuſpected by the Inquiſitor, he may be arreſted for the ſame Crime, which ought to have been forgotten, upon any freſh Information.

If when under the Queſtion the Priſoner *confeſſes*, 'tis written in the Proceſs; after which he is carried to another Place, and there his Confeſſion made during his Torments is read over to him, and he is interrogated ſeveral times till the Confeſſion be repeated. But here it is to be obſerved, that when the Priſoner is for this purpoſe carried to Audience, they make him paſs by the Door of the Room where the Torture was inflicted; where the Executioner ſhews himſelf in that Shape of a Devil I deſcrib'd before, that as he paſſes by he may by ſeeing him be forced to feel as it

were over again his paſt Torments. If he perſiſts in his Confeſſion, owns his Fault, and asks Pardon of the Church, he is condemn'd as guilty of Hereſy by his own Confeſſion, but as penitent; in which Caſe their Cruelty is moſt deteſtable and abominable; for ſuch Perſons are condemn'd to Death as well as others. Tho' the Church ought with open Arms to embrace Penitents, in Imitation of the Shepherd, who carried the loſt Sheep on his Shoulders, and brought it to the Sheepfold, theſe Wretches ſcruple not to puniſh even with Death an erroneous Perſon, who repents, deteſts his Errors, and is now in their own Phraſe become a *Penitent*.

When the Proceſs is over, the Inquiſitors proceed to pronounce Sentence againſt the Hereticks Convict, and to leave them to the ſecular Powers, to be puniſhed according to their Deſerts; nor can they after ſuch Perſons are deliver'd over, or left to them to be put to Death, at all re-examine the Proceſs and Cauſe, or correct and alter it, or void the Sentence, but muſt immediately and without delay put it in execution; and if they omit to do it, or defer the Execution beyond the uſual Time without a legal Cauſe, the Inquiſitors may compel them to execute it by Eccleſiaſtical Cenſure: And yet when the poor Creature

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is by the Eccleſiaſtical Judges deliver'd to the Civil Magiſtrate (to prevent what they call *Irregularity*) they formally beſeech him that the Sentence concerning the Criminal may be ſo moderated as to prevent danger of Death. Is there in all Hiſtory an Inſtance of ſo groſs and confident a Mockery of God and the World as this? For were they in earneſt when they made this ſolemn Petition to the ſecular Magiſtrates, why do they bring their Priſoners out of the Inquiſition, and deliver them to thoſe Magiſtrates in Coats painted over with Flames? Why do they teach that Hereticks above all other Malefactors ought to be puniſh'd with Death? And why do they never reſent the ſecular Magiſtrates having ſo little regard to their earneſt and joint Petition, as never to fail to burn all the Hereticks that are deliver'd to them by the Inquiſition within an Hour or two after they have them in their Hands? And why in *Rome*, where the Supreme Civil and Eccleſiaſtical Authority are lodg'd in the ſame Perſon, is this Petition of the Inquiſition, which is made there as well as in other Places, never granted? And this Hypocriſy and Diſſimulation is the more vile and execrable, in that the Inquiſitors are commanded by the *Bulls* of ſeveral *Popes* to compel the ſecular Magiſtrate,

under Penalty of Excommunication, and other Eccleſiaſtical Cenſures, within Six Days readily to execute the Sentences pronounced by the Inquiſitors againſt Hereticks, *i. e.* to burn them. *The tender Mercies of theſe Wretches are Cruelty.*

When the Inquiſitor determines to pronounce the Sentence, what they call an *Act of Faith*, is appointed upon ſome Sunday or Feſtival, when the Parſons of all the Churches of that City or Place in which this horrible Solemnity is to be perform'd, do by Command of the Biſhop and Inquiſitor publickly intimate to all preſent, that the Inquiſitor will in ſuch a Church hold a general Sermon concerning the Faith, and they promiſe in the Name of the Pope the uſual Indulgence of Forty Days to all who will come and hear the Things that are there to be tranſacted; and the Biſhop and Inquiſitor give Notice alſo to the principal Magiſtrate of the Place, that he muſt come ſuch a Day and Hour with his Attendance to ſuch a Street or Place to receive a certain Heretick out of their Court, whom they will deliver to him, and that he muſt give publick Notice the ſame Day, or the Day before, in the Morning, by the Cryer, throughout the City in all the uſual Places and Streets, that on ſuch a Day and Hour, and in ſuch a Place, the Inquiſitor will

make a Sermon for the Faith, and that the Biſhop and Inquiſitor will condemn a certain Heretick, by delivering him to the ſecular Court.

In moſt of the Tribunals of the Inquiſitions, eſpecially in *Spain*, it is a remarkable Cuſtom they uſe, *viz.* on the Day before the Acts of Faith ſolemnly to carry a Buſh to the Place of the Fire, with the Flames of which they are conſumed who deſerve the Puniſhment of being burnt; this is not without its Myſteries, for (as the Popiſh Writers explain it) the burning and not conſuming Buſh, ſignifies the indefectible Splendor of the Church, which burns and is not conſumed; and beſides this, it ſignifies Mercy towards the Penitent, and Severity towards the Froward and Obſtinate; and farther, they ſay it repreſents how the Inquiſitors defend the Vineyard of the Church, wounding with the Thorns of the Buſh, and burning up with Flames all who endeavour to bring Hereſies into the Harveſt of the Lord's Field.

Beſides, the Day before the Criminals are brought out of Gaol to the publick *Act of Faith*, they part with their Hair and their Beard, by which the Inquiſitors repreſent that Hereticks return to that

Condition in which they were born, *viz. becoming the Children of Wrath.*

All things being thus prepared to celebrate this *Act of Faith*, all the Priſoners, on that very Day which is appointed for the Celebration of it, are cloathed with that Habit which they muſt wear in the publick Proceſſion; this is different, according to the nature of their Crimes; thoſe who are deſign'd for the Fire are cloathed with Sackcloth, or other Stuff, made into a kind of Mantle, of a black Colour, with Devils and Flames painted on it, and ſometimes the condemn'd Heretick himſelf painted to the Life in the midſt of the Flames; ſometimes alſo they paint on it Devils thruſting the poor Heretick into Hell; beſides this he has alſo a Paper Mitre put on him, made in the ſhape of a Cone, on which the Devils and Flames are painted; and all this is done that Perſons may be deterr'd from what they call Hereſy by this horrible Spectacle. Being thus frightfully cloathed, before he is brought forth in ſolemn Proceſſion to publick View, the condemn'd Heretick has a Confeſſor with him to prepare him for Death, and convert him to the Faith of the Church of *Rome.*

About Sun-riſing the great Bell of the Cathedral Church tolls, by which, as the Signal

Signal of an Act of Faith, all Perſons are gathered together to this miſerable Spectacle. Matters being thus prepared, the Inquiſitor places himſelf near the Gate of the Houſe of the Inquiſition, attended by the Notary, and then reads over in order the Names of all the Criminals, beginning with thoſe whoſe Offences are leaſt, and ending with thoſe whoſe Crimes are the greateſt. The Criminals march out about Nine in the Morning, each in their Order, with naked Feet, and wearing the Habit that was put on them in Gaol. The firſt in the Proceſſion are the Clergy, *&c.* the *Dominicans* being foremoſt, who carry the Standard of the Inquiſition, which on the one ſide hath their Founder *Dominick's* Picture, and on the other ſide the Croſs betwixt an Olive-Tree and a Sword, with this Motto, *Juſtitia & Miſericordia*, i. e. *Juſtice and Mercy.* The Priſoners follow next; thoſe who are to be burnt, beſides a Familiar, have a Jeſuit on each Hand of them, who are continually preaching to them to abjure their Hereſies; but if they offer to ſpeak any thing in defence of the Doctrines they are going to ſuffer Death for profeſſing, they are immediately gagg'd, and not ſuffered to ſpeak a Word more; this an Eye-witneſs * declares was done to

* Dr. *Geddes.*

a Pri-

a Priſoner preſently after he came out of the Gates of the Inquiſition, upon his having look'd up to the Sun, which he had not ſeen before in ſeveral Years, and crying out in a Rapture, *How is it poſſible for People that behold that glorious Body to worſhip any Being but him that created it?* After the Priſoners comes a Troop of Familiars on Horſeback, and after them the Inquiſitors and other Officers of the Court upon Mules; and laſt of all comes the Inquiſitor-General upon a white Horſe led by two Men, with a black Hat and a green Hatband, and attended by all the Nobles that are not employ'd as Familiars in the Proceſſion. This Proceſſion, which is lively repreſented in the Print, is called by one of the Popiſh Writers *Horrendum ac tremendum Spectaculum*; and ſo it is in truth, there being ſomething in the Looks of all the Priſoners, beſides thoſe that are to be burnt, that is ghaſtly and diſconſolate beyond what can be imagin'd; and in the Eyes and Countenances of thoſe who are to be burnt there is generally ſomething that looks fierce and eager.

When they have thus march'd round the principal Streets of the City, that all may behold them, they at length enter the Church, where the Sermon concerning the Faith is to be preach'd; which being ended, two Readers, one after another,

ther, mount the ſame Pulpit, and with a loud Voice publickly read over the Sentences of all the Criminals, and the Puniſhment to which they are condemn'd.

In ſome Places the Sentence is not declar'd in the Church, but reſerv'd 'till their Return from thence to a Scaffold erected in the open Street, at ſome Diſtance from the Inquiſition *, which may hold two or three Thouſand People: At the one end ſit the Inquiſitors, and at the other end the Priſoners, and in the ſame Order as they walked in the Proceſſion, thoſe who are to be burnt being ſeated on the higheſt Benches behind the reſt, which may be ten Foot from the Floor of the Scaffold. *This will be beſt apprehended by looking on the Print before-mention'd.*

When the Ceremonies and Formalities relating to the other Priſoners are perform'd, the Sentences of thoſe who are appointed unto Death are read over; the Concluſion of which is, that the Inquiſition can ſhew them no Favour, upon Account of their being relaps'd or impenitent; and that therefore it delivers them over to the Arm of the ſecular Court, which they earneſtly intreat ſo to moderate their Puniſhment, as to prevent the

* In *Portugal* Dr. *Geddes* ſays the Scaffold is in the *Terreiro de paco*, which may be as far from the Inquiſition as *Whitehall* is from *Temple-Bar*.

Effu-

Effuſion of Blood, and Danger of Death. When thoſe laſt Words are read, one of the Officers of the holy Office, gives each of them a Blow on the Breaſt; by which he ſignifies that they are left by the Inquiſition; upon which one of the Officers of ſecular Juſtice comes to them and claims them. If any of them are in holy Orders, they are degraded, and depriv'd of all their Orders, before they are deliver'd to the ſecular Arm.

The Priſoners are no ſooner in the Hands of the Civil Magiſtrate, than they are loaded with Chains before the Eyes of the Inquiſitors; and, being carry'd firſt to the ſecular Gaol, are, *within an Hour or two*, brought from thence, before the chief Magiſtrate of the Place; who, without knowing any thing of their particular Crimes, or of the Evidence that was againſt them, asks them one by one, *In what Religion they do intend to die?* If they anſwer, they will die in the Communion of the Church of *Rome* *, they are condemn'd by him, *To be carry'd forthwith to the Place of Execution, and there to be firſt ſtrangled, and afterwards burnt to*

* Such is the unrelenting Cruelty of this Court, that not only the Obſtinate, but thoſe who declare themſelves willing to ſubmit to their Church, are condemn'd to death without Mercy. Can there be any greater Cruelty than to puniſh with Death thoſe who in their own Account are penitent and converted?

Aſhes. But if they ſay they will die in the *Proteſtant*, or in any other Faith that is contrary to the *Roman*, they are then ſentenc'd by him, *To be carry'd forthwith to the Place of Execution, and there to be burnt alive.*

At the Place of Execution, there are ſo many Stakes ſet up as there are Priſoners to be burnt, with a good Quantity of dry Furz about them. The Stakes of the *Profeſs'd* (as the Inquiſitors call them) may be ſet about four Yards high, and have a ſmall Board on which the Priſoner is to be ſeated, within half a Yard of the top. The *Negative* and *Relaps'd*, being firſt ſtrangled and burnt, the *Profeſs'd* (or thoſe who refuſe to be reconcil'd to the *Romiſh* Church) go up a Ladder betwixt the two *Jeſuits* which have attended them all Day, and when they are come even with the forementiond Board, they turn about to the People, and the *Jeſuits* ſpend near a quarter of an Hour in exhorting them to forſake their Errors; which if they refuſe to do, the *Jeſuits* come down, and the Executioner aſcends, and having turn'd them off the Ladder upon the Seat, and chain'd their Bodies cloſe to the Stake, he leaves them; and the *Jeſuits* go up to them a ſecond Time, to renew their Exhortation to them, and at parting tell them, *That they leave them to the Devil,*

who is ſtanding at their Elbow to receive their Souls, and carry them with him into the Flames of Hell Fire, ſo ſoon as they are out of their Bodies. Upon this a great Shout is raiſed; and as ſoon as the *Jeſuits* are off the Ladder, the Cry is, *Let the Dogs Beards, let the Dogs Beards be made*; which is done by thruſting flaming Furzes, faſtned to a long Pole, againſt their Faces. And this Inhumanity is commonly continu'd, until their Faces are burnt to a Coal, and is always accompany'd with ſuch loud Acclamations of Joy, as are not to be heard upon any other Occaſion; a Bull-Feaſt, or a Farce, being dull Entertainments, to the uſing a *profeſs'd Heretick* thus inhumanly.

The Profeſſed's Beards having been thus made, or trimm'd, as they call it in Jollity, Fire is ſet to the Furz, which are at the bottom of the Stake, and above which they are chain'd ſo high, that the top of the Flame ſeldom reaches higher than the Seat they ſit on; and if there happens to be a Wind, to which the Place is much expoſed, it ſeldom reaches ſo high as their Knees. So that, though if there be a Calm, they are commonly dead in about half an Hour after the Furz is ſet on Fire; yet if the Weather prove Windy, they are not after that dead in an Hour and a half, or two Hours, and

ſo are really roaſted, and not burnt to Death. But though out of Hell, there cannot poſſibly be a more lamentable Spectacle than this, being join'd with the Sufferers (ſo long as they are able to ſpeak) crying out, *Miſerecordia por amor de Dios*; *Mercy for the Love of God*; yet it is beheld by People of both Sexes, and all Ages, with ſuch Tranſports of Joy, as are not on any other Occaſion to be met with.

This may appear ſo incredible to ſome, that I think my ſelf oblig'd to add, that it is taken from Dr. *Geddes*'s Tracts * (a learned and pious Divine, whoſe Teſtimony is above the Shadow of Exception) who was preſent at ſuch an Execution. And it is confirm'd in good Meaſure, by the Account given by another worthy Perſon, † who was alſo an Eye and Ear-Witneſs of what paſs'd on a like Occaſion. He ſays, that a Man and a Woman were executed with great Cruelty. The Woman was alive in the Flames half an Hour, and the Man above an Hour. The King, and his Brothers, were ſeated at a Window ſo near, as to be addreſs'd to, a conſiderable time, in very moving Terms, by the Man as he was burning.

* Vol. 1. p. 447.

† Dr. *Wilcox*, now Biſhop of *Rocheſter*, in a Letter to Biſhop *Burnet*, dated at *Lisbon*, *Jan.* 15. 1706. publiſh'd in Mr. *Chandler*'s Tranſlation of *Limborch*, Vol. 2. p. 302.

But

But though the Favour he begg'd was only a few more Faggots, yet he was not able to obtain it——— The Wind being a little freſh, the Man's hinder Parts were perfectly waſted; and, as he turn'd himſelf his Ribs open'd before he left ſpeaking, the Fire being recruited as it waſted, to keep him juſt in the ſame degree of Heat. But all his Intreaties cou'd not procure him a larger Allowance of Wood to ſhorten his Miſery, and diſpatch him.

How diabolical a Religion muſt that be, which thus diveſts Men of all the Sentiments of Humanity and Compaſſion, and hardens them againſt the Miſeries and Sufferings of their Fellow-Creatures! For, (as the learned Perſon before-mention'd obſerves*) that the Reader may not think that this inhuman Joy is the Effect of a natural Cruelty that is in theſe People's Diſpoſition, and not of the Spirit of their Religion, he may reſt aſſur'd, that all publick Malefactors, beſides *Hereticks*, have their violent Deaths no where more tenderly lamented, than amongſt the ſame People, and even when there is nothing in the *Manner* of their Deaths, that appears inhuman or cruel.

* Ibid. *p.* 450.